



GENDER SENSITIVITY OF TRADITIONAL HEALING IN SELECTED COMMUNITIES OF MARINDUQUE

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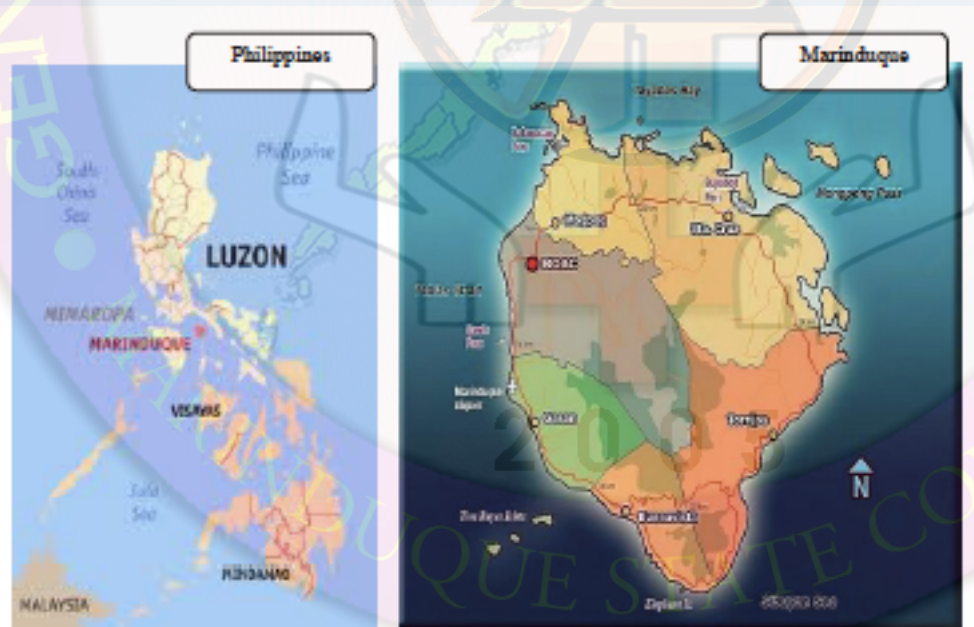
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Abstract


- The primary lens of this paper is to look at the contributions of traditional healers in the wellness and well being of people who live in the far-flung areas. Thus, survey questionnaire were administered to the healers and clients in the selected communities of Marinduque. And interview with the key informant was conducted.

- *This study also highlights gender sensitivity as an approach that creates awareness on gender equality and its implication in the society.*




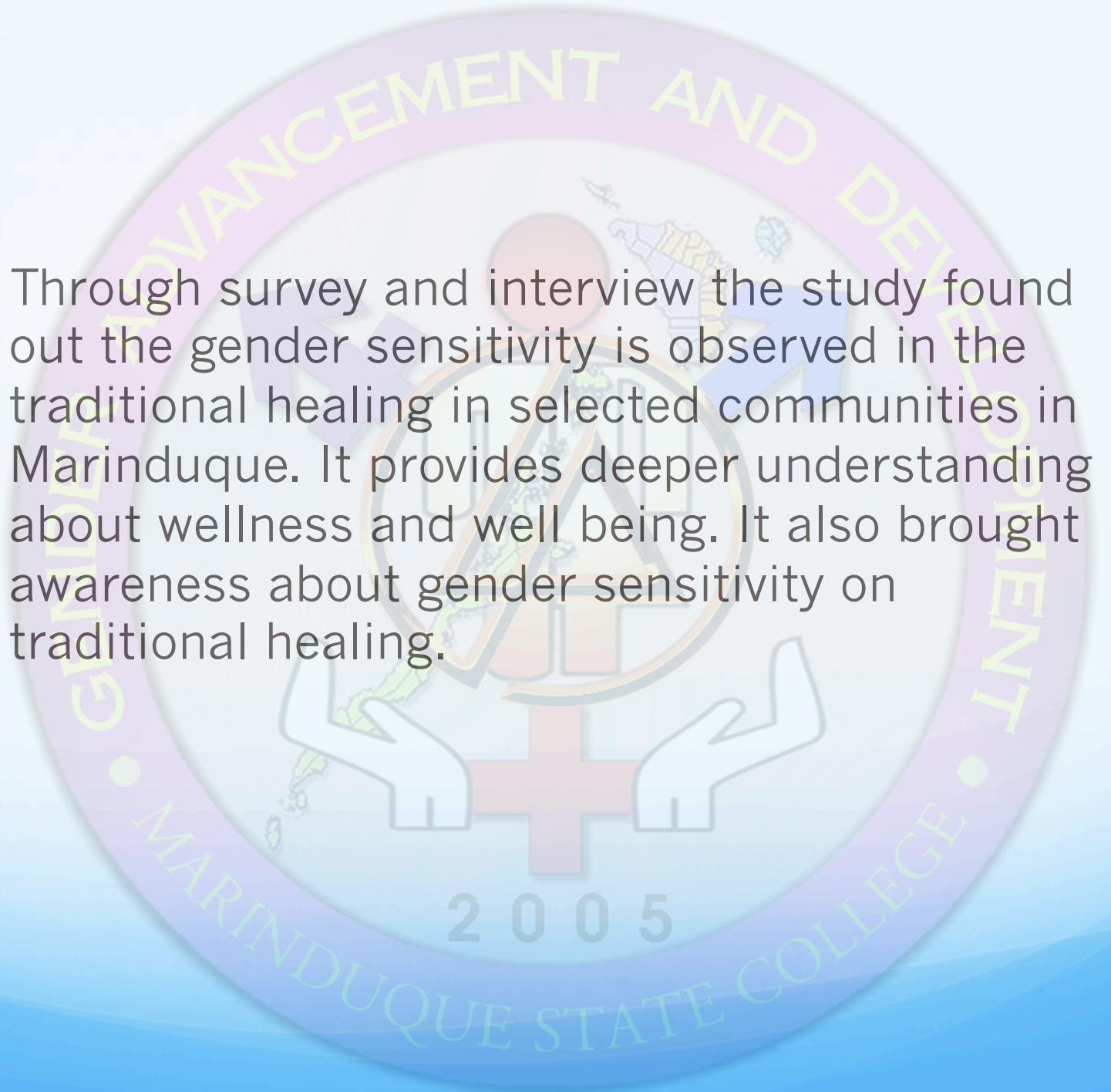
Introduction

- Philippines is said to be rich in skilled and professional workers including doctors, nurses, and other medical practitioners. But unfortunately, many Filipino doctors apply and work abroad because of some reasons.

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- Indigenous knowledge (IK) represents the richness of the poor (Ulluwishewa 1993) but is often unknown to many people including development professionals because it remains only in the minds of local people, unwritten and unpublished unlike knowledge generated through the scientific methods (Andam, Cabildo & Malvar 2009).

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- Through survey and interview the study found out the gender sensitivity is observed in the traditional healing in selected communities in Marinduque. It provides deeper understanding about wellness and well being. It also brought awareness about gender sensitivity on traditional healing.



Methodology

- Mixed method is used in the study. This method of research involves tie between qualitative and quantitative paradigm. Since the study focuses on scientific basis, gender and sensitivity of healing practices, with the considerations of the process and includes survey method, mixed paradigm is the most appropriate method.

Research Population

- Eighteen healers from Mogpog, eighteen healers from Gasan, twelve patients/clients from Mogpog and twelve patients/client from Gasan making up the respondents of the study. And from that thirty six healers coming from two municipalities, six key informants where chosen, three from Mogpog and three from Gasan.

Results and Discussion

Table 1: Common diseases treated


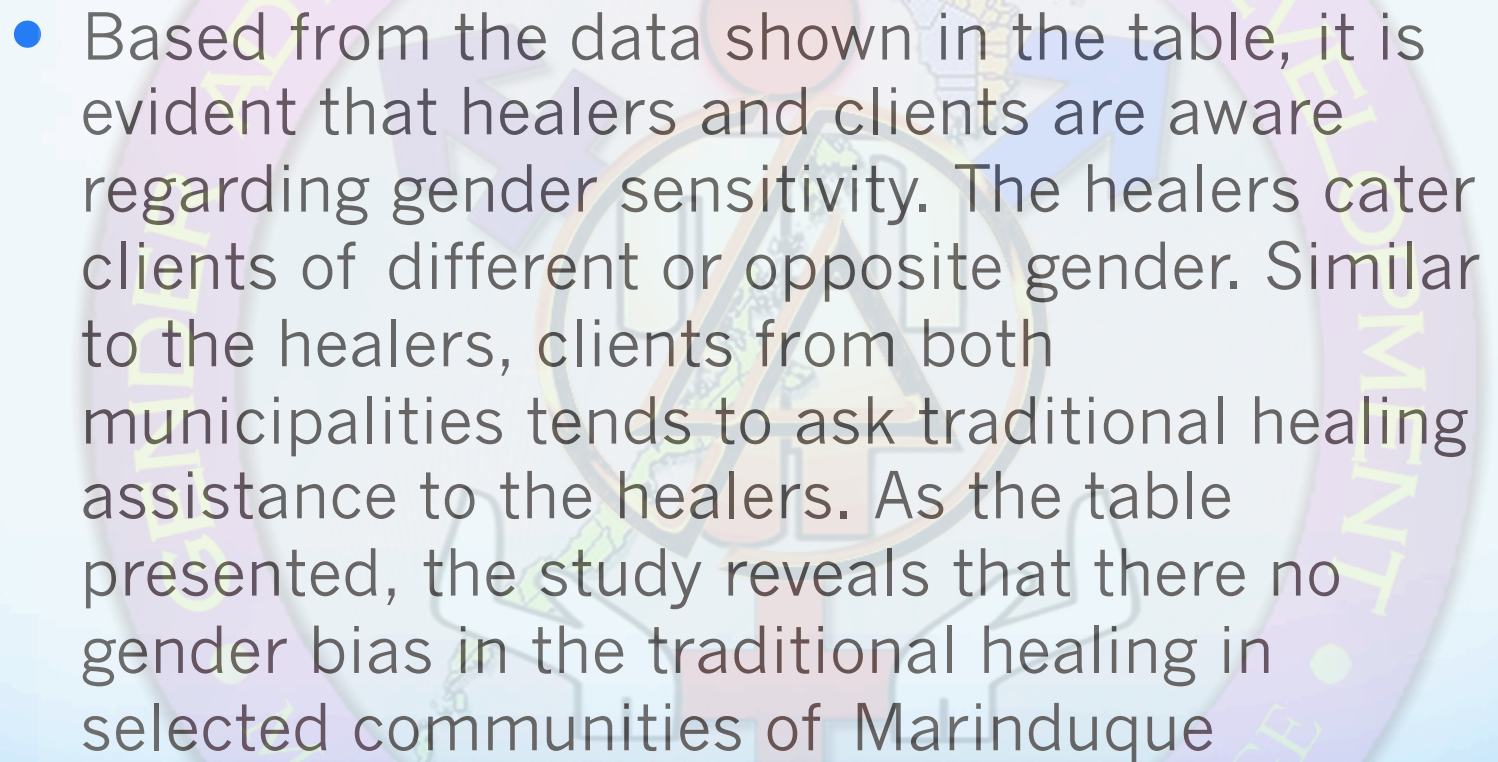
Diseases	frequency		%
	Accdg. to Healer	Accdg. to Client	Accdg. to Healer
Heart disease	5	1	8.62
Skin disease	9	3	15.52
Lung disease	5	3	8.62
Bone disease	2	0	5.17

Table 1: Common diseases treated

Diseases	frequency		%	
	Accdg. to Healer	Accdg. to Client	Accdg. to Healer	Accdg. to Client
Heart disease	5	1	8.62	2.27
Skin disease	9	3	15.52	6.82
Lung disease	5	3	8.62	6.82
Bone disease	3	0	5.17	0
Hemorrhage/bleeding	6	6	10.34	13.64
Vomiting	10	10	17.24	22.73
Muscle pain	11	9	18.97	20.45
Stomachache	9	12	15.52	27.27
	58	44	100	100

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- Based from the data shown in the table, it is evident that healers and clients are aware regarding gender sensitivity. The healers cater clients of different or opposite gender. Similar to the healers, clients from both municipalities tends to ask traditional healing assistance to the healers. As the table presented, the study reveals that there no gender bias in the traditional healing in selected communities of Marinduque


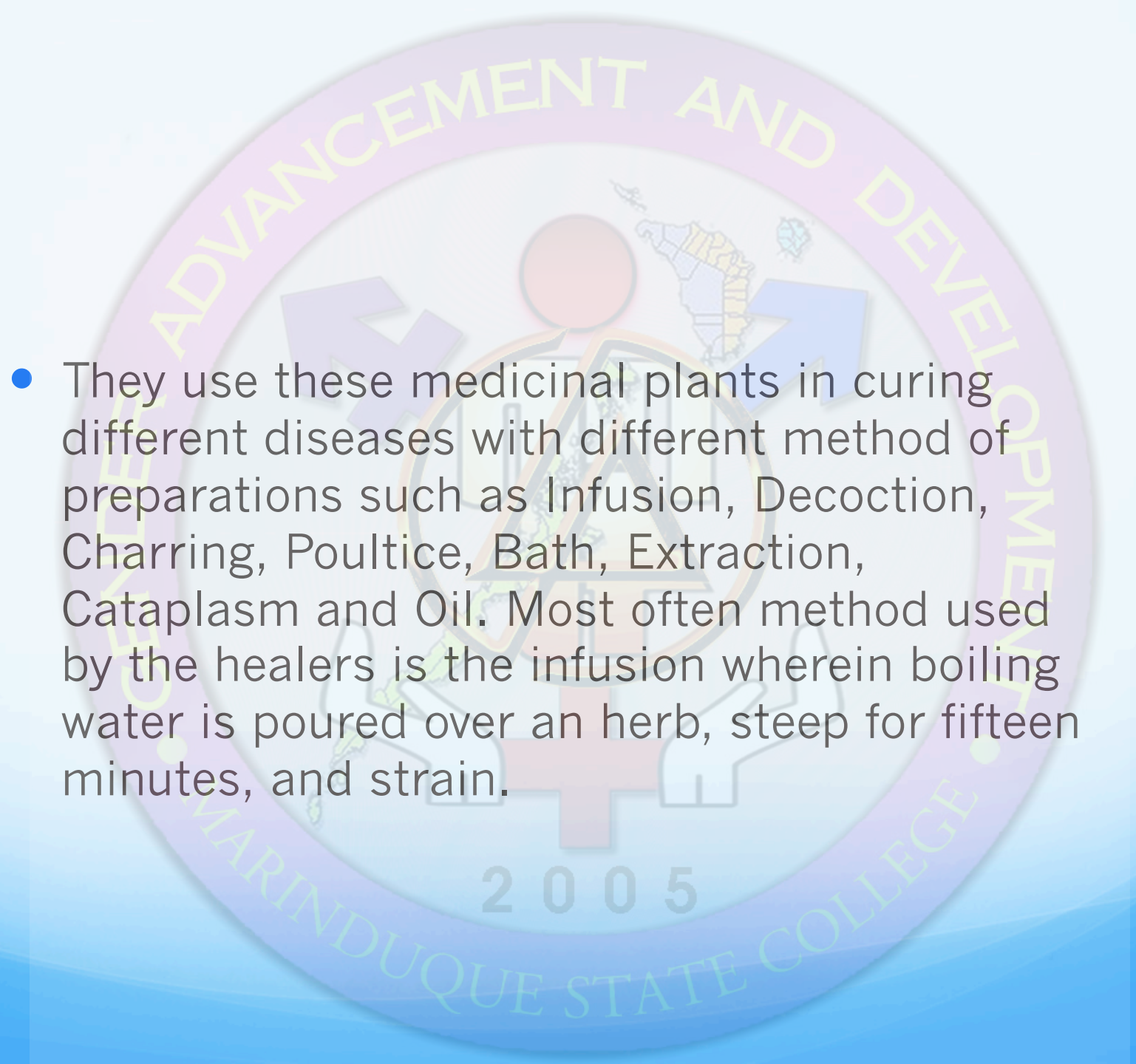
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- They use these medicinal plants in curing different diseases with different method of preparations such as Infusion, Decoction, Charring, Poultice, Bath, Extraction, Cataplasm and Oil. Most often method used by the healers is the infusion wherein boiling water is poured over an herb, steep for fifteen minutes, and strain.

Table 2.1 Gender Sensitivity in healing

(Who are your common clients? Male, Female, Both)

Gender	frequency	%	frequency	%
	(Gasan)	(Gasan)	(Mogpog)	(Mogpog)
Male Clients	1	5.56	0	0
Female Clients	1	5.56	1	5.56
Both Clients	16	88.88	17	94.44
	18	100	18	100


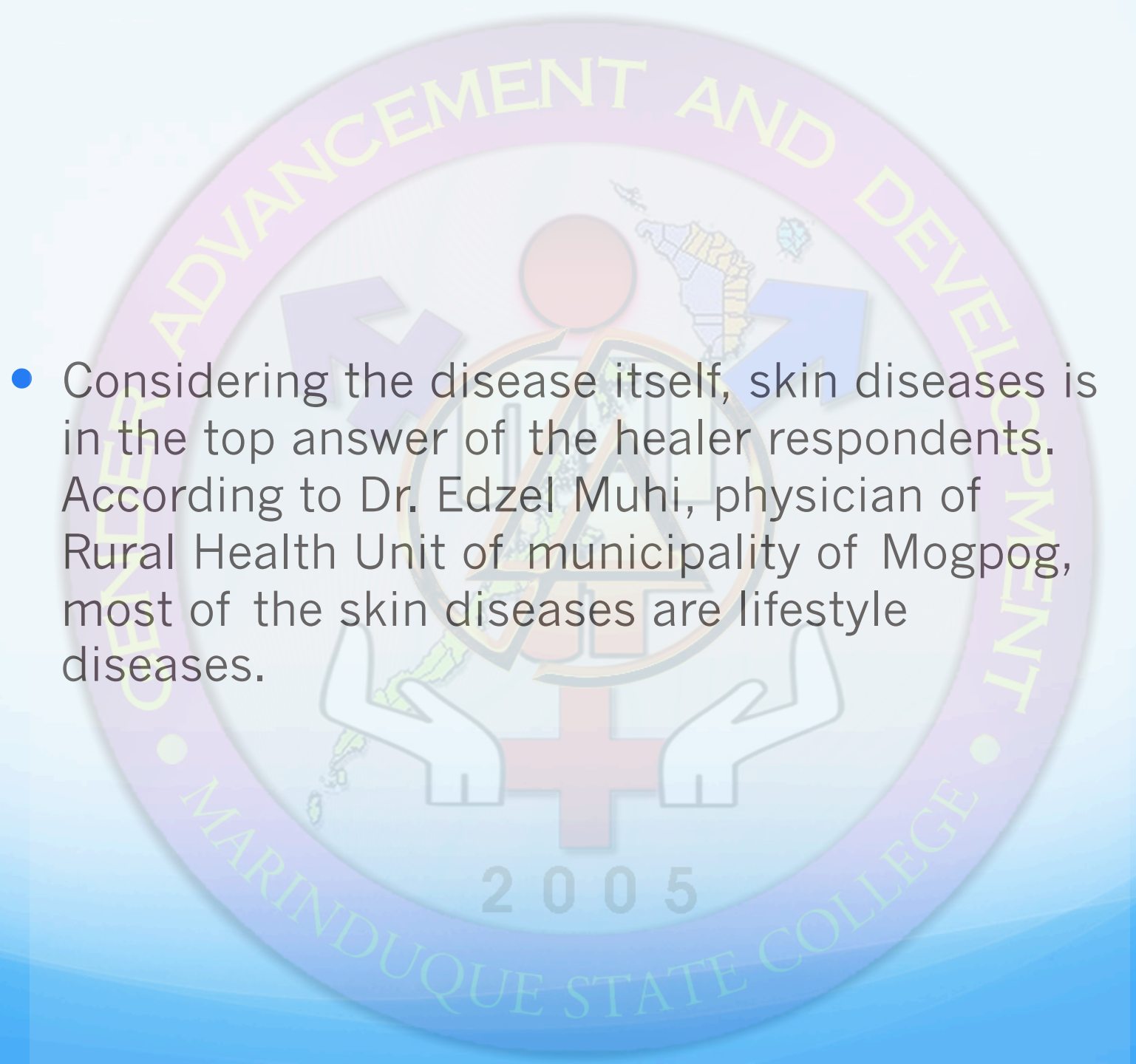
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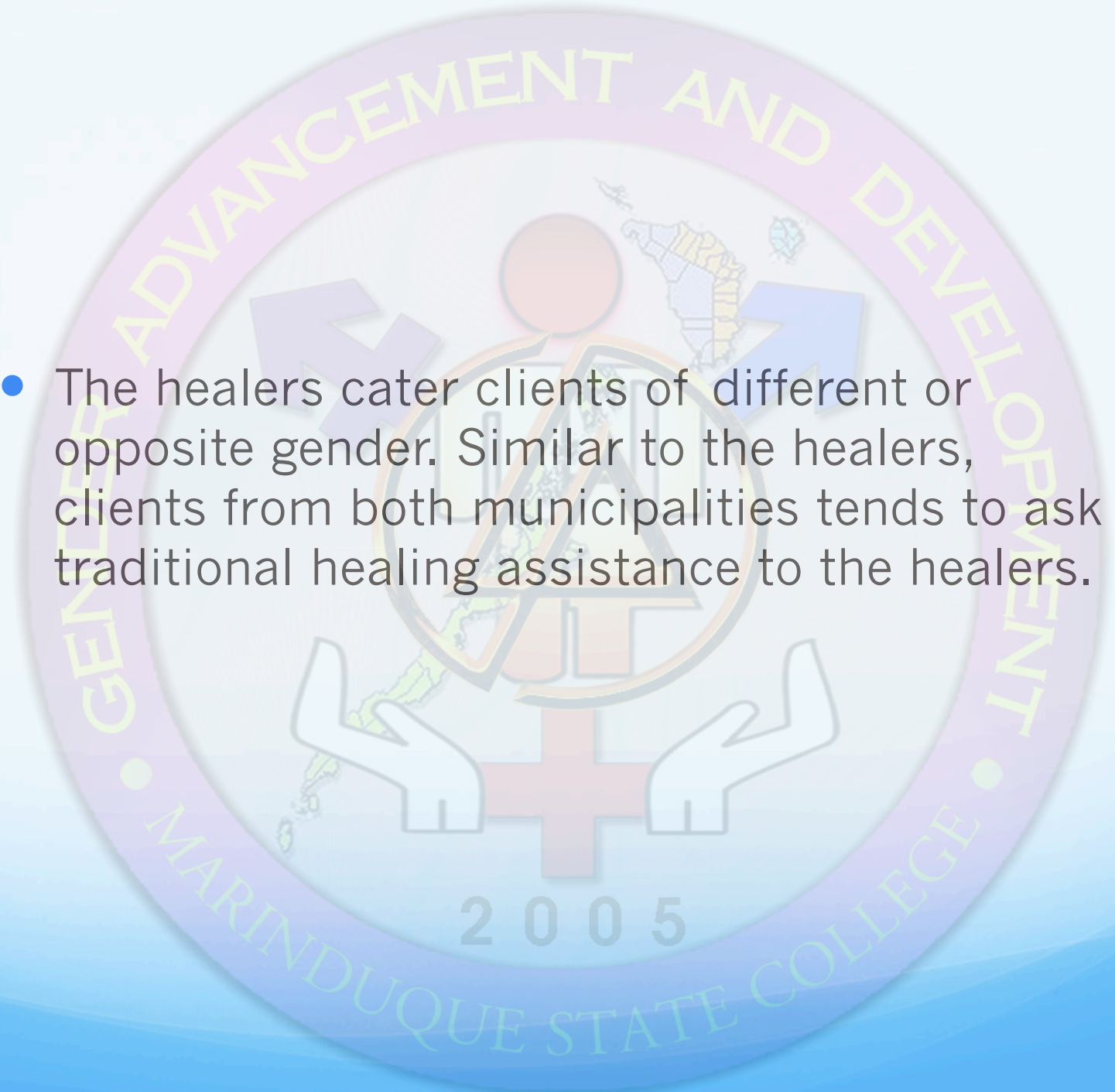
Table 2.2

(To whom traditional healers you look for? Male, Female, Both)


Gender	frequency	%	frequency	%
	(Gasan)	(Gasan)	(Mogpog)	(Mogpog)
Male Healer	0	0	0	0
Female Healer	1	8.33	1	8.33
Both Healers	11	91.67	11	91.67
	12	100	12	100

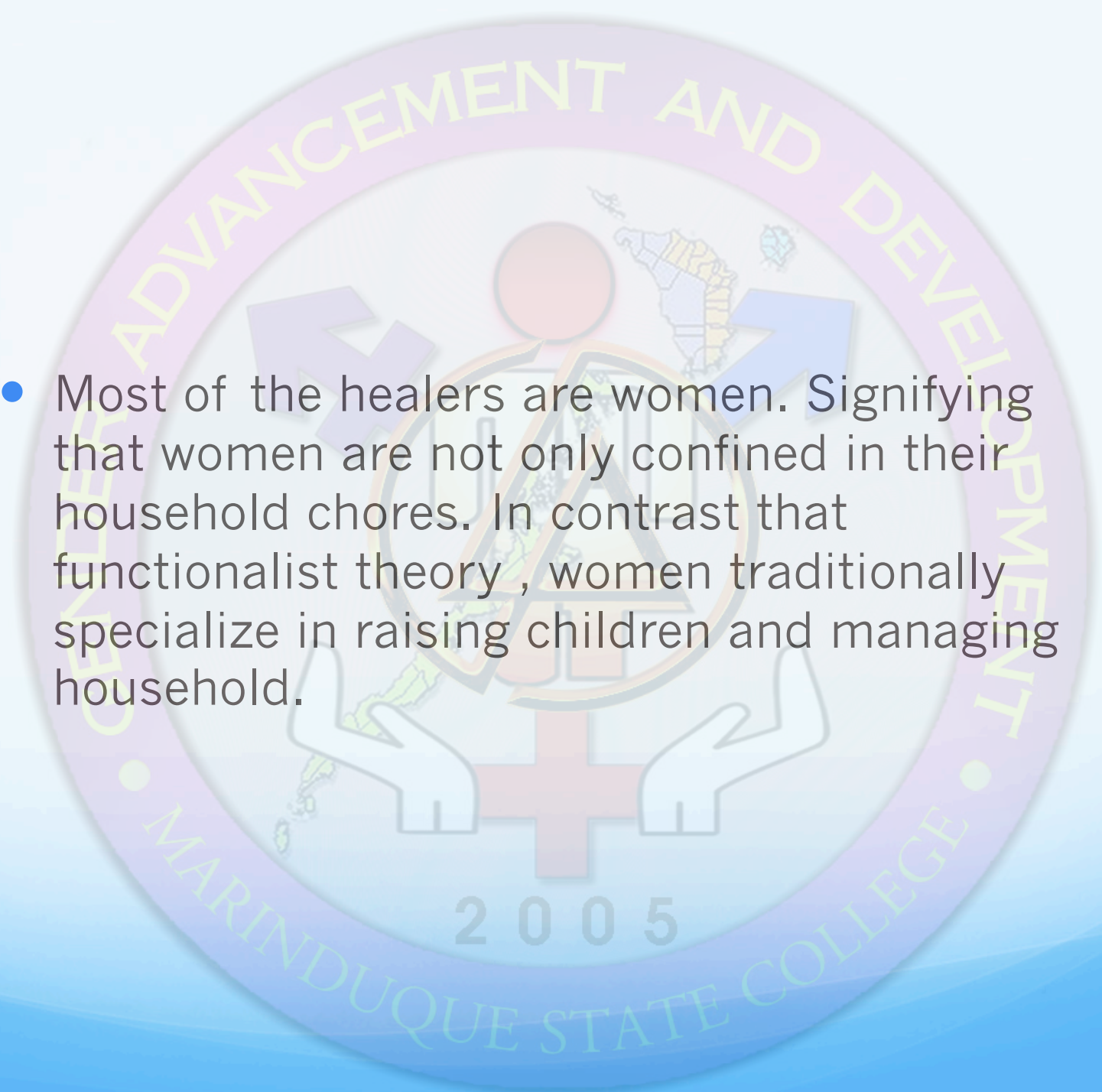
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- Considering the disease itself, skin diseases is in the top answer of the healer respondents. According to Dr. Edzel Muhi, physician of Rural Health Unit of municipality of Mogpog, most of the skin diseases are lifestyle diseases.

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- The healers cater clients of different or opposite gender. Similar to the healers, clients from both municipalities tends to ask traditional healing assistance to the healers.


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- Most of the healers are women. Signifying that women are not only confined in their household chores. In contrast that functionalist theory, women traditionally specialize in raising children and managing household.


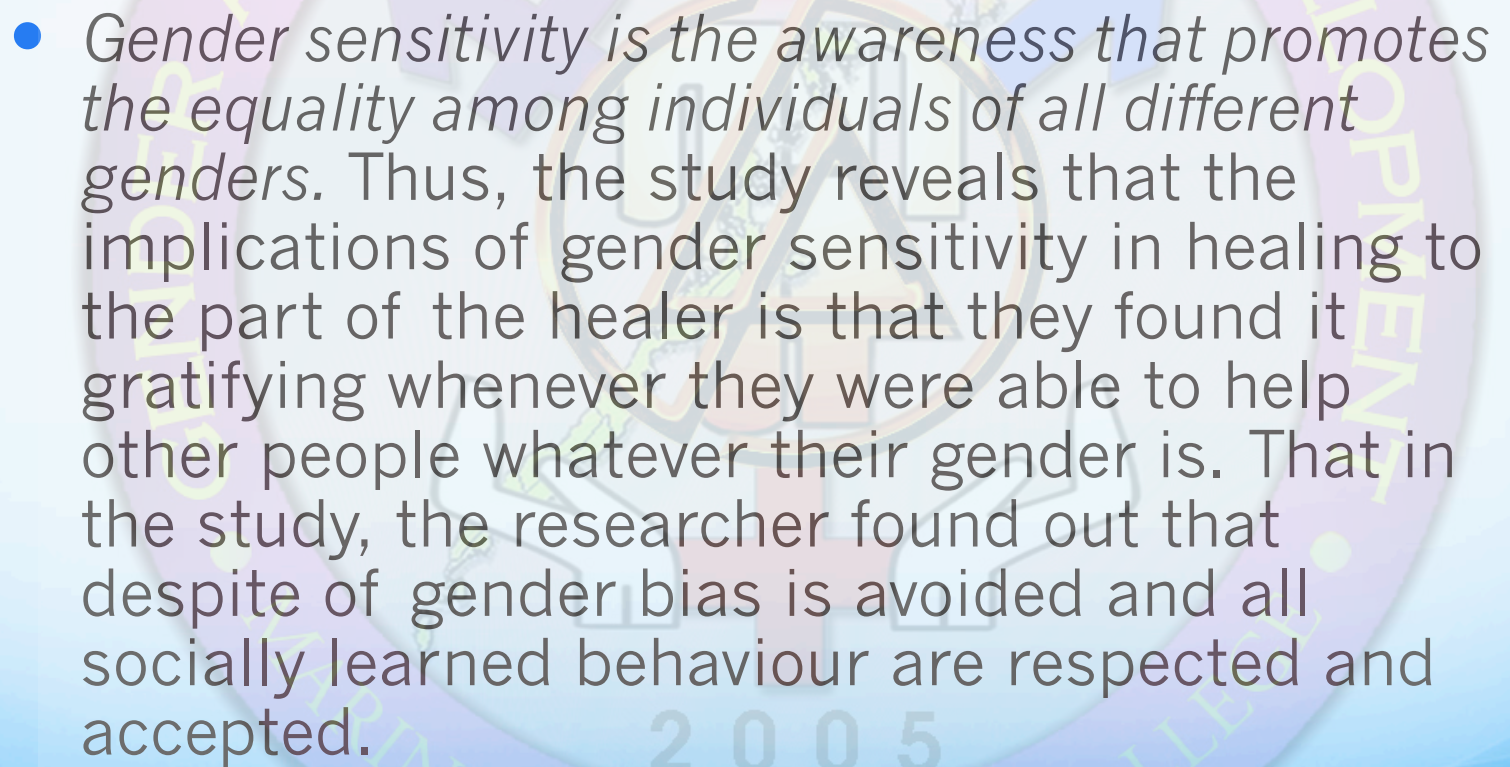


Conclusions

- Based from the data gathered by the researcher, the study made known that traditional healing in the selected communities of Marinduque is gender sensitive or no gender bias. Thus, gender sensitivity of traditional healing plays an essential role in the wellness and well being of the people in some remote communities of Marinduque. No gender bias traditional healing will cater needs of many rural individuals regardless of their gender.

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- According to the healers in Gasan and Mogpog the most frequent complaint of their clients are muscle pain, vomiting, and stomachache. But they are only manifestation of diseases. However, skin disease is the common disease cured by the healers in Gasan and Mogpog and the least disease they cure is the lung and bone disease.

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- *Gender sensitivity is the awareness that promotes the equality among individuals of all different genders.* Thus, the study reveals that the implications of gender sensitivity in healing to the part of the healer is that they found it gratifying whenever they were able to help other people whatever their gender is. That in the study, the researcher found out that despite of gender bias is avoided and all socially learned behaviour are respected and accepted.